

Two solempne
COVENANTS
MADE

Between God and Man:

viz. { *The Covenant of Workes,* }
 { *And the Covenant of Grace.* }

Clearly laid open, distinguished, and vindicated from many dangerous opinions; the right knowledge of which will be very profitable to all those that have escaped the first, and are confirmed in the second at the Sacrament.

Rom. 5. 18, 19. *Therefore as by the offence of one, judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.*

For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.

John 1. 16. *For the Law was given by Moses, but grace and truth came by Jesus Christ.*

January 15. } Imprimatur. John Downname.
1646.

London, Printed for Thomas Banks, and are to be sold in Blackfriars at the top of Bridewell staires and in Westminster Hall at the signe of the Seale, 1647.

COVENANTS

MADE

George Gordon

1777

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Two solemne Covenants made betweene
God and Man, viz. the Covenant of Workes,
and the Covenant of Grace, clearly laid open,
distinguished, and vindicated from many
dangerous and destructive opinions.



Here be severall opinions about the Covenant of Workes, and the Covenant of grace, to the great disturbance of many Christians; some hold that there be foure Covenants, two of Workes, and two of Grace; the two first, one with *Adam* before the fall, and the other with *Israel* at their returne out of *Egypt*, and the Covenants of Grace the first to *Abraham*, and the other at the Incarnation of *Jesus Christ*; this *M. Symphon* affirmed before a Committee of the Assembly of Divines in my hearing. 2. Others hold that there is but three Covenants; the first with *Adam*, the second with *Israel* at their going out of *Egypt*, and a third with *Jesus Christ*, the two first of Workes, and the last of Grace, and this *M. Burroughes* delivered in his Exposition Sermon in *Cornhill* in my hearing. 3. Others hold that there is but two Covenants, the one of Workes, and the other of Grace; yet the first they hold was made with *Israel* at *Mount Sinai*, and no Covenant of workes before that, and now it is vanished away, and the other a Covenant of grace yet not made till the death of *Christ* the testator, and this is affirmed by *James Pope*, in a Book entituled, *the unveiling of Antichrist*. 4. Others hold that the Law at *Mount Sinai* was a Covenant of grace, implying that there is more then one Covenant of grace, and this is affirmed by *Mr. Anthony Burgesse* in his Vindication of the Morall Law the 24. Lecture, text the 4. of *Deuteronomy*. 5. Others with my selfe hold that there is but two Covenants, the one a Covenant of Workes, and the tree

of life, was a Sacrament or signe and token of it, this was made with *Adam* before his fall and to all his posterity who come under it as soon as they take upon them his nature, for he did bear an Image for himselfe and all his posterity, so that if he had stood in his integrity he had conveyed his righteousnesse and holinesse to all his posterity, and when he by sin defiled his nature, the whole race of mankind was polluted by him, and also he received a Covenant both for himselfe and all his posterity, and in case he had been faithfull to it, all his posterity had stood with him, but he breaking that Covenant brought not only guilt upon himself but upon all his posterity with him, so that now there is none clean, no not one; *how can he be clean that is born of a woman?* Job 25. 4. thus mans nature is polluted. And in regard of the Covenant, let every mouth be stopped, for *all the world is become guilty before God*, Rom. 3. 29. *for all have sinned and come short of the glory of God*, Rom. 3. 23. *by one man sinne entred into the world, and death by sinne, and so death passed upon all men for that all have sinned*, Rom 9. 12. so then all men by nature lye under the pollution and guilt of *Adams* sinne, and lyable to all the curses and penalties due unto them for breach of that Covenant.

But then there was a Covenant of grace which God the Father made with Jesus Christ from all eternity to save some of the posterity of *Adam*, and had not this Covenant been prepared ready against the fall of *Adam* to take place at the very moment of his fall, the Justice of God had immediatly seized upon the whole Creation under Heaven, and consum'd them to their first nothing, but then came Jesus Christ with the covenant in his hand saying, be gracious unto him, and deliver him from going down to the pit, I have found a ransome, Job 33. 24. now I shall prove that the covenant of grace was made with Jesus Christ from all eternity, being a contract or plot of God the Father with God the Sonne from all eternity as mediator for the salvation of the Elect.

1. If God the Father promised eternall life before the world began when as there was no creature as yet made, this promise must needs be made to Jesus Christ our mediatur? but God promised eternall life before the world began, *Titus* 1. 2. *Ergo*, it must needs be made to Jesus Christ our mediator before the world began.

Secondly, if Jesus Christ was set apart from all eternity for this worke, then the Covenant of grace was made with him before the world.

world was, but saith *Christ*, I was set up from everlasting before the earth was, when there was no depths, before the Mountaines were settled, when he prepared the heavens, when he established the clouds, when he gave the Sea his decree, then was I by him as one brought up with him, Pro. 8. 23. to the 30. now this cannot be meant of Christ as God, for then who should set him up or appoint him any work, then it must needs follow that it was Jesus Christ as Mediatour with whom the Covenant of grace was made, for *him hath God the Father sealed*, John 6. 27.

Thirdly, If it was appointed before the world was, that Christ should come and die for sinners, then the Covenant of grace was made with him to save a certain number from all eternity, but saith *Peter*, when that Kings and Rulers were gathered together against the Lord and against his Christ, it was to do what God had determined before to be done, Acts 4. 26, 27, 28. and you are redeemed with the precious blood of Christ as of a Lambe without spot or blemish, who verily was foreordained before the foundation of the world, 1 *Pet.* 1. 18, 19, 20. therefore the Covenant of grace was made with Jesus Christ before the world began.

Fourthly, if God appointed Christ a time, and at the fulnesse of time he came to redeem those that were under the Law that they might receive the adoption of sonnes, then the Covenant of grace was made with Jesus Christ from all eternity, but this first is true, Gal. 4. 3. 4. *Ergo*, so is the second, and it further appears in that when God sent his first begotten sonne into the world he saith, *let all the Angells of God worship him*, Heb. 1. 6. and to men he saith, *this is my beloved sonne heare him*, Mat. 17. 3. 5. 17. then the Covenant of grace was made with him.

Fifthly, If God say of Christ, behold my servant whom I uphold, mine elect in whom my soule delighteth, he shall bring forth judgement to the Gentiles, he shall not be discouraged till he have set judgement in the earth, and the Iles shall wait for his Law, and I will give thee for a Covenant to the people to open their eyes and to bring out the prisoners from the prison; then the Covenant of grace must needs be made with Jesus Christ, but the first is true, *Isa.* 42. 1. 4, 6, 7. therefore so is the second, and that the covenant was made with Jesus Christ, see further, thou my servant shalt restore the dispersed of *Israell*, and I will give thee a light to the Gen-

tiles that thou maist give salvation unto the ends of the earth, the Redeemer of *Israel* and the holy one he shall chuse thee and accept thee, and give thee for a Covenant to establish the earth, see Isa. 49. 6, 7, 8, 9. then the new covenant was made with Jesus Christ.

Sixthly, If the Lord looked from Heaven and saw that there was no man to make intercession and then his own arme brought salvation and his own righteousness it sustained him, because he travelled in the greatness of his strength, and is mighty to save, yea if God laid help upon one that is mighty, and this was Jesus Christ, *he shall save his people from their sins*, Mat. 1. 21. then this must needs be Jesus Christ with whom the Covenant of grace was made, but the first is true from these Scriptures, Isa. 59. 16. 63. 1. Psa. 89. 19. then it must needs be Jesus Christ with whom the Covenant of grace was made,

Seventhly, If Christ became our surety, and was bruised for our iniquities, and the chastisement of our peace was upon him, and by his stripes we are healed, then the new Covenant was made with him, but the first is true from these scriptures, Heb. 7. 21. Isa. 53. 3. 5. 1 Pet. 3. 18, *Ergo*, so is the second.

Eightly, If Christ be the messenger of the Covenant, and all the promises made in him, and there is no other name given by which we shall be saved, then the covenant was made with him, but the first is true from these scriptures, Mal. 3. 1. 2 Cor. 1. 20. Acts 4. 12. *Ergo*, so is the second.

Ninthly, If God hath promised to Christ that he shall see his seed, and that the pleasure of the Lord shall prosper in his hand, and if we be chosen in Christ, adopted and accepted in Christ and gathered together and blessed in him and our names written in his books of life, then the covenant was made with Christ, but the first is true from these Scriptures, Isa 53. 10. Ephe. 1. 3, 4, 5, 6. 10. Revel. 13. 8. *Ergo*, then the covenant of grace was made with Jesus Christ.

The next thing is to shew how we come to be freed from the filthiness and the guiltiness of our condition wherein we are borne and do lye under the covenant of works. I answer, the holiness of Jesus Christ his person doth sanctifie our unholiness, he is called the *holy child Jesus*, Acts 4. 30. *that holy thing*, Luke 1. 35. he was the sonne of God, and he was the sonne of Man, yet not two sons but one sonne of God, or one Christ; and though he took our nature
upon

upon him yet not by generation from man, he was conceived by the holy Ghost, *Luke* 1. 36. therefore not conceived and borne in sin as we are, *for their sakes saith Christ I sanctifie my selfe that they also might be sanctified, John* 17. 19. thus by his holinesse we become holy, as by *Adams* filthinesse we became filthy.

Secondly, For the merits of Christs obedience to the covenant of works he hath freed his people from the guilt of their disobedience to that covenant of works he was *made under the Law to redeem them that are under the Law, Gal.* 4. 4, 5. now the obedience of Christ to the covenant of works was two-fold; First, his active obedience to that covenant who did performe it without any spot of sin, he saith of his obedience to his Father, I do alwaies thole things that please him, *John* 8. 29. he finished the work that his Father gave him to do, *John* 17. 4. and saith his Father, *this is my beloved son in whom I am well pleased, Mat.* 3. 15. thus hath the perfect obedience of Jesus Christ satisfied for all the disobedience of his people to the covenant of works. Secondly, The other part of Christs obedience was passive, he suffered the penalty due unto us for our disobedience to that covenant, though he were a son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of salvation to all them that obey him, *Heb.* 5. 8, 9. 2. 10. it behoved Christ to suffer and to rise from the dead the third day, *Luke* 24. 26. 46. Christ hath once suffered for sins, the Just for the unjust, that he might bring us to God, *1 Pet.* 3. 18. he that knew no sin, neither was guile found in his mouth, who when he suffered he threatned not, but committed himselfe to him that judgeth righteously, *1 Pet.* 2. 25. he alone trod the winepresse of his Fathers wrath, and there was none with him, *Isa.* 63. 3. he cry'd out the pains of hell gat hold of him, and he cryed out, *My God, my God, why hast thou forsaken me,* now the dignity of his person being both God and Man in one Christ, his humanity suffering but a short time made his obedience so meritorious, to free us from that guilt and penalty that is due unto us for our breach of that covenant.

In the next place I am to shew how we come to enter into this new covenant with Jesus Christ, I answer, by faith alone, faith is that grace on our part by which we are grafted into the second *Adam*, *Rom.* 5. 2. *Gal.* 3. 26. 2. 16. and so come into this covenant as by nature we are in the first *Adam* and so in his covenant, so he that believeth

believeth in Christ shall not perish but have eternall life; *John 3. 15*
16. he that hath the son hath life, 1 John 5, 22. onely beleewe, Mark 5.
36. being justified by faith we have peace with God, *Rom. 5. 1.* for as
 by the offence of *Adam*, judgement came upon all men in his nature
 to condemnation, even so by the righteousness of Christ, the free gift
 came upon all that are in him by faith unto justification of life, *Rom.*
5. 18. now faith uniting us unto Christ as the head and members, *1.*
Cor. 12. 12. makes all the active and passive obedience of Christ to
 be ours by imputation, and likewise all our sinfulness and guilti-
 nesse to be his, and he coming as a surety takes upon him to pay
 all our debts, and by our matrimoniall union with him all his riches
 becomes ours, *Heb. 7. 22.* by this key of faith we fetch daily new
 grace out of his treasury of grace to sanctifie us more and more, till
 at last we have our full measure according to the gift of Christ.

Thus I have shewed with whom the two covenants were made,
 the covenant of works with *Adam*, a meer man, but the covenant
 of grace with Jesus Christ both God and man, and also the time
 when they were made, one with *Adam* as soon as created, but the
 other with Jesus Christ from all eternity; also I have shewed how
 all men enter into these two covenants, first, all men enter into *A-*
dam's covenant by nature, but the Elect only enter into Christs co-
 venant by grace; also I have shewed how that *Adam* by his breach
 of covenant defil'd all his posterity, and also brought guilt upon
 them for it, but Jesus Christ sanctifies by the holinesse of his nature
 all in his covenant, and acquits them and justifies them from all their
 guilt by his active and passive obedience, fulfilling the covenant of
 works perfectly; now if all the whole race of mankind be contain-
 ed in one of these two covenants, then it must needs follow that
 God never made any other but these two touching the eternall e-
 state of mankind: but I have proved that all men by nature enter
 into *Adam's* covenant, save Jesus Christ that did not come into the
 world by the ordinary course of nature, and so they all continue till
 Jesus Christ free them from that covenant of works, and so state
 them in the covenant of grace; therefore God never made any o-
 ther covenant touching the eternall estate of mankind but these
 two.

Now some will object and say God made a covenant with *A-*
braham, *Gen. 17.* and another with *Israel* at their return out of *E-*
gypt,

gypt, *Jer.* 11. 3, 4. *Deut.* 4. 13. and a third or new covenant at the death of Christ the testator, *Heb.* 8. 8. 10. and some deny the covenant of works with *Adam* in the time of his creation and the covenant of grace with Jesus Christ made from all eternity, affirming, there was no covenant made with man before *Israels* return from *Egypt*, and this they call the covenant of works, and no covenant of grace made before the death of Christ, and this they call the covenant of grace; now when I have answered these objections, I hope I shall give some satisfaction to those that are troubled with so many severall opinions touching the covenant of grace and the covenant of works made with the two *Adams*, representing all mankind.

For answer to the first objection, if God made a covenant with *Abraham*, and that also a covenant of grace, then it will follow that God made two covenants of grace, and then we must have two redeemers, and if one of them was made to *Abraham*, this is to make him who saith he is but dust and ashes, *Gen.* 18. to be one of those redeemers or saviours who was but a poor creature himself, but they will say, to *Abraham* and *Christ* were the promises made, *Gal.* 3. 16. I answer, as one King makes a league or covenant with another by an Embassadour, so *Abraham* represented *Christ*, for the promise of eternall life was made before the world began, *Titus* 12. therefore before *Abraham* had his being, or it may be answered thus: *Abraham* received the sign or token of this covenant, *Gen.* 17. 10, 11. when as the covenant it selfe was made with *Christ* from all eternity, and those elect that fall in every age of the world since *Adams* fall God hath been in *Christ*, not in *Abraham*, reconciling them to himself, *2 Cor.* 5. 19, 20. and if *Abraham* should stand for all the Elect to receive a covenant for them, then he should stand for them with an Image also without sin, to answer for their lost Image by *Adam*; but this he could not do because he was defiled with sin as other men, then the covenant of grace was not made with him but with *Christ*, who took upon him our nature and our infirmities and yet without sin, *Heb.* 4. 15. so then *Abraham* received circumcision the token of the covenant, but himselfe was saved by his faith in *Christ*, for saith *Christ*, *Abraham* saw my day and was glad, *John* 8. 56. it was *Christ* that was given for a covenant, he is the redeemer of *Israel* that holy one, *Isa.* 49. 7, 8. it was *Christ*s righteousness that was imputed un-

to him and received by faith when he received the sign of circumcision, *Rom.* 4. 11. and *Abraham* did but receive a further confirmation of the covenant of grace made with Christ before the world was by the sign of circumcision when God took in that Nation into the visible Church, so much for answer to this objection.

Object. 2. Some object and say the Law at *Mount Sinai* was a covenant of grace, and others say it was a covenant of works, but I shall prove that it was neither, but only given to those that were in covenant as a rule of obedience, so runs the preface, *I am the Lord thy God*, that is by the covenant of grace made with Jesus Christ and confirmed to *Abraham*, therefore *thou shalt have none other Gods but me*, and in all those places where doing is required it is first said, *I am the Lord your God, therefore ye shall keep my Statutes and judgements*, which if a man do, he shall live in them, *Deut.* 18. 2. 4. 5. *Exod.* 2. 1. and saith the Lord God *in the day that I chose Israel and made my selfe known to them in the land of Egypt*, saying, *I am the Lord your God*, then it followes, *I gave them my Statutes and shewed them my judgements*, which if a man do he shall even live in them, *Ezekell* 20. 5. 11. Thus they were in covenant before the rule of obedience was given, for the Law is not of faith, but the man that doth them shall live in them, *Gal.* 3. 12. that is, he that obeyeth that rule being in the new covenant by faith in Christ shall live, yet not for his doing but for his believing, *Rev.* 5. 1, 2. *Gal.* 3. 26. it was given as a glasse to see their sin, *James* 1. 23, 24, 25. by the Law is the knowledge of sin, see *Rom.* 3. 20. 7. 7. it was given them as a schoole-master to drive them to Christ, *Gal.* 3. 24. as the pursuer of blood drove the murtherer to the City of refuge, *Ioshua* 20. 3. then the Law at *Sinai* cannot be a covenant of grace. 2. If it was a covenant of grace with every particular person in *Israel*, this were to make them all to be their own saviours and redeemers; but this cannot be, for with many of them God was displeased, and their carcases fell in the wilderness. 3. The faithfull amongst them were saved by their faith in Christ crucified, which the brasen Serpent signified, and they did eat the same spirituall meat with us, and drink of the same spirituall drink, for they drank of the rock which was Christ, and those that were prophane are said to tempt Christ, 1. *Cor.* 10. 4. 9. 4. It is plainly said that they were in covenant with God before the Law at *Sinai* was given, for God is said while they were

were in *Egypt* to remember his covenant and to have respect unto them, *Exod.* 2. 23, 24, 25. and the Lord calls himselfe the God of the *Hebrewes*, and the God of *Israel*, and bids them say to *Pharaoh*, *let my people go that they may serve me, and sacrifice to the Lord their God, and I will be to you a God, and ye shall be to me a people*, which is the very tenour of the covenant of grace, see *Exod.* 3. 6, 7, 8, 9. and 5. 3. and 6, 7. but Mr. *Anthony Burgesse* (whom in respect of his great worth I much reverence, although in this particular point I dissent from him till I be convinced with more evidence of truth) saith the Law at *Sinai* is a covenant of grace, because it beares the name of covenant, *Deut.* 4. 13. I answer, it beares that name from the old tenure when it was given to *Adam* for a covenant of works; but it will not follow that it is still a covenant no more then the calling *Rahab* a harlot will conclude her still to be a harlot, after her faith is so highly commended, *Heb.* 11. but he saith it hath the properties of a covenant, there be the parties God and Man, and it is written with penalties and promises.

I answer, It was a covenant to *Adam*, therefore those things remained to shew them their misery by his fall, and those that were not brought off by Christ were still under that covenant and as yet never freed from it, then it had been a vain thing to give them that old bond as a covenant unto which they were still bound and condemned for ever, then I say it was given them for those forenamed ends, and not as a covenant.

But he saith it was a covenant of grace because God did not deale with them as absolutely considered, but as their God, for to them belong the covenants, the giving of the Law and the promises, *Rom.* 9. 4.

I answer, God was in covenant with them before the Law at *Mount Sinai* was given, therefore the Law at *Sinai* did not bind them as a covenant to obey it, or else lye under the penalty of it, and from this very text the giving of the Law is distinguished from the promises, the first although given as a rule, yet bearing the name of covenant; and the latter they had many promises of Christ which is the Gospell, declaring the covenant of grace; the Gospell was preached to them, *Gal.* 3. 8. *Heb.* 4. 2. *1 Pet.* 4. 6. *John* 8. 56. then all this will not prove the Morall Law to be a covenant of grace.

His 2. Argument if it be considered the good things annexed to
 B 2 the

the covenant, then this at *Sinai* must be a covenant of grace, for at *Sinai* was remission of sinnes, and shewing mercy to thousands, *Ex.* 20. 5. I answer, it is true, to all those that did obey the Law as a rule of righteousness, yet not for it, but because they were in the covenant of grace before, for all grace and comfort flowes from the covenant made with Christ, and not from that made with *Adam*, nor from the copy of it given as a rule to *Israel* at *Mount Sinai*, grace and truth came by *Jesus Christ*, *John* 1. 16.

His 3. Argument, if we consider the duties commanded in the Law so generally taken, it must needs be a covenant of grace, for what is the meaning of the first Commandement, but to have one God in Christ to be our God by faith, I answer, it is true to those that are in the covenant of grace before, but the copy of *Adams* covenant cannot reconcile them to God in Christ, that must be done by the covenant of grace, and being in that covenant of grace already, the Law at *Sinai* may command us to walk accordingly, but faith he, shall we think that any can do the Law without any spot of sin, or without the grace of God to pardon them? I answer no, for the Law was not given them and us for that end, for it was given in the hand of a mediator, and now God accepts of the will for the deed, and the preface hath relation to the covenant of grace going before; therefore although the Law be a perfect copy of the covenant of works, yet being given to another end it cannot disannull the covenant of grace that was confirmed before of God in Christ, nor make the promises of it of none effect, *Gal.* 3. 16. then this copy of the morall Law is not a covenant of grace.

His fourth Argument from the Ceremoniall Law all Divines say it was reduced to the Morall Law, so that sacrifices were commanded by vertue of the second Commandement, and sacrifices were Evangellicall and held forth remission of sins through the blood of Christ, I answer, those that were in the covenant of grace before, and did by faith see Christ in those sacrifices, I grant that Law at *Sinai* did command them to walk accordingly as being made subservient to the covenant of grace, and so the positive Lawes of the Land are usefull and subservient to the covenant of grace, so that he who shall presume either against mans Law or Gods Law, as now it is made usefull to us, doth exceedingly aggravate his sin, to treasure up wrath to himselfe against the day of wrath, although neither the Law

Law of God nor man is the covenant of grace.

His fifth Argument he saith will appear from the visible seale to ratifie this covenant which you have heard was by sacrifices and sprinkling the people, which did signifie Christ as mediator to this covenant. I answer, the covenant of works to *Adam* needed no sacrifices for sin as a seale of that covenant, and for the copy of it given at Mount *Sinai* to *Israel*, was not given as a covenant but as a rule of life for those already in covenant: Therefore the Morall Law at *Sinai* need no sacrifices which were as seales to the covenant of grace, and not to that Law at *Sinai*, and those seales were long before the Law at *Sinai* was given, *Abels* Lambe signified the Lambe of God that taketh away the sins of the world, *John* 1. 29. for Christ was then the true Lambe sacrificed, *Revel.* 13. 8. now lest any should mistake, there was three sorts of Lawes published in writing at Mount *Sinai* which were not written before, first, that eternall Morall Law in the 20. chap. of *Exodus*, now this was not only written for them but for us also, *Rom.* 15. 4. *1 Cor.* 10. 11. yea for Saints and Angels eternally, *Psal.* 119. 89. 103. 20. not one title of this Law shall faile, and the Apostles do not seek to make void this Law, but do establish it, *Rom.* 3. 31. but then at Mount *Sinai* there was the Judiciall Law given in the 21, 22, 23. chapters of *Exodus*, and that Law belongs no more to us then our Lawes of the Land belong to them any farther then they are grounded on the morall Law. 3. There was the Ceremoniall Law given in the 24, 25, 26, 27, 28, 29, 30, 31. now this ceremoniall Law being in types and shadowes of Christ to come were all ended when Christ was once offered to beare the sins of many, although the Priests stood daily ministering and offering oftentimes the same sacrifices, but when Christ had offered one sacrifice for sins, for ever sat down at the right hand of God, *Heb.* 5. 28. 10, 11, 12. so then those sacrifices were not seales of the morall Law, but of the ceremoniall which was their Gospell in dark types and shadowes, shewing them Christ with whom the covenant of grace was made from all eternity, and that it is so, observe the morall Law was given with terrible thundrings and earthquakes, that the people durst not come neare, but cried, let not God speak unto us lest we dye, *Exod.* 20. 18, 19. but when the ceremoniall Law was given they saw the God of *Israel*, and there was under his feet as it were a paved work of a Saphirstone, and as it were the body of hea-

ven in his clearnesse, also they saw God and did eat and drink, see *Exodus*, 24. 3. 4. 10, 11. thus the Morall Law was given with darknesse and terrors, and this with light and comfort, then the morall Law is not a covenant of grace.

His sixth Argument, if the Law was the same covenant and the oath which God made to *Isaac*, then it must needs be a covenant of grace, but saith he, God when he gave the Law made it an Argument of his love and grace to them, saying; *if ye hearken to these judgements and do them that the Lord thy God shall keep unto thee the covenant and mercy which he swore unto thy Father, Deut. 7. 12.* I answer, if this Law at *Sinai* should be the same which God swore to *Isaac*, then the Law and Gospell would be the same thing, but I need go no further then this one text to confute it, where God saith, *if ye hearken to these judgements, being the rule of their obedience, then God will keep with them the covenant made with their fathers before the Law at Sinai was given*, this at *Sinai* is called judgments, that is called a covenant, this is called judgments in opposition to the other, being an oath and promised, then the copy of the morall Law given at Mount *Sinai* for a rule of obedience was not a covenant of grace.

But then saith *M. Burgesse*, there are strong objections against these Arguments from *Rom. 10. Gal. 3. 18. Rom. 4. 14.* and it seems they are too strong for him, for I heare no more of them, only he saith if it should be rigidly and universally true, then the Doctrine of Socinians would prevaile, that there was no grace nor faith, nor nothing of Christ vouchsafed to the Jewes, but what necessity is there of this, Christ was held out to them by the brazen Serpent, *John 3. 14.* and *Moses* complains for their want of faith, saying, *they are a forward generation, a people in whom there is no faith, Deut. 32. 20.* and they were punished at *Meribah*, because they beleaved not, yea they could not enter into the promised land because of their unbelief, *Heb. 3. 19.* but then I say Christ was tendred by the ceremoni- all Law, and faith in Christ required from that, and not from the morall Law, yet I will neither exclude the Law nor Gospell, nor will I divide them in the working grace in the elect, for by the law we see our misery, and by the Gospell our remedy, and they are enemies to the truth who deny either in the work of a sinners conversion; but all this will not prove that the Law at *Sinai* was a covenant of grace.

But then he saith, as the law worketh death, so the gospel to some is the favour of death, and if Christ had not come then men had had no sin, and they shall have greater judgements that despise Christ then they that despised the Law, and this effect is accidentall through our corruption, and then he saith that God doth not vouchsafe grace and justification in a legall way by that Law at *Sinai* but evangelically, but I say then it was by the ceremoniall Law, and not from the morall Law, or at least the morall Law did shew them their misery, and the ceremoniall Law shewed them Christ their only remedy, then the morall Law is not a covenant of grace.

Thirdly, He saith that the Apostle speaks these derogatory passages and they seem to be as well the ceremoniall law, yet all do acknowledge here was Christ and grace held forth; but by his good leave, *Paul* was not willing to be found in his own righteousness which is of the law, but that which is of the faith of Jesus Christ only, *Phil. 3. 9.* because that which comes only by the morall law is but our inherent righteousness, when as the other by the gospel is not in us but in Christ, and imputed to us, and by this we stand just in the sight of God, the one we have by the first *Adam*, and the other we have by the second *Adam*, then if these do but seemingly differ let the Reader judge, and that other place *Rom. 4. 13, 14.* where it is said the promise to *Abraham* was not to him and his seed through the law, but through the righteousness of faith, for if it had been by the law the promise of Christ or the covenant of grace had been void; so that here also is more then a seeming difference, and so *Gal. 3. 18.* if the inheritance were by the law, it is no more of promise, if grace were had at *Sinai* it could not be had by the covenant of grace to *Abraham* made by promise, then are these but seeming derogatories? no they are such objections that seem to be too strong for him; therefore it still holds good that the morall Law at *Sinai* was no covenant of grace.

Fourthly, He saith it is true that the law is a killing letter to those that take it without Christ, and so is the gospel, but I would know how any can take Christ from the morall law at *Sinai* when as he was never tendred by that law, Christ only is tendred in his own covenant of grace made from all eternity, and the promises in Christ are yea and amen, *2 Cor. 1. 19.* but he saith if any had said to *Moses* your doctrine is but a killing letter and not a doctrine of life, he would

would have been judged a blasphemer against the law of *Moses*, I answer, as the Law at *Sinai* was a rule to beleivers, if any man despised this Law he dyed without mercy, because by Christ it was made a rule for them to walk by, and such a one shewed plainly that he was not a believer, and so not in the covenant of grace confirmed before to *Abraham*, so then the law at *Sinai* was a rule of life, but the gospel is the chiefe instrumentall cause of life; and therefore he that sins against the gospel shall have the great punishment, yet all this will not make the law at *Sinai* to be a covenant of grace.

Lastly, he saith we must retain that distinction of a large and a strict sence of the law, but I say let him take the law at *Sinai* as strict or as large as he will, it is not a covenant of grace, and therefore cannot state a man in grace only, it is given both to them and us as a rule to walk by, and we ought still to obey it so far as we are able, and yet not as a covenant of grace but as a rule of life.

In the next place I shall prove that the law at *Sinai* was not a covenant of works, if the Lord had set them upon a covenant of works this would have disanul'd the covenant of grace given 430. years before, and if salvation came by works it is no more of grace, *Gal. 3. 17. 18. Rom. 11. 6.* but saith *Paul*, is the law against the promises of God, God forbid, *Gal. 3. 21.* then the law at *Sinai* was not a covenant of workes.

Secondly, if the law at *Sinai* had been a covenant of works this were to make them their own savoriurs, but it was the happinesse of *Israel* to be saved by the Lord, *Deut. 33. 29.* then the law at *Sinai* was not a covenant of workes.

Thirdly, If all mankind lye dead in sin under the guilt and penalty of the covenant of works already, then they are uncapable of another covenant of works, but all men are dead in sins, *1 Ephes. 2. 1. Rom. 5. 12. 3. 19.* then the law at *Sinai* was not given to *Israel* as a covenant of workes, but as a rule of life to them, being in the covenant of grace before.

Fourthly, If *Israel* was a peculiar speciall holy people to the Lord and yet born into the world, dead in sin, uncapable of working, then this must needs be done by a covenant of grace, but they were such a people, *Deut. 7. 6.* then not by working but by faith in that covenant of grace confirmed to *Abraham* 430. yeares before, they became such a people and not by the law at *Sinai*.

Fifthly.

Fifthly, If *Israel* was married to the Lord as the spouse to the husband and in relation of children to their father, then this was done by the covenant of grace confirmed to *Abraham*, but *Israel* was such a people, *Jer.* 3. 14. *Isa.* 54. 5. *Hosea* 2. 19, 20. *Psal.* 103. 13. *Isa.* 49. 15. then the law at *Sinai* was only a rule of life, but not a covenant of works, whereby to make themselves such a people.

Sixthly, If the Lord had put them that were dead in sins and under the curse and penalty of the covenant of works already to work themselves out of that misery, by doing the works of that covenant, this had been no mercy at all to *Israel*, but that law at *Sinai* was a great mercy to *Israel*, he had not dealt so with any nation as to give them his lawes and Statutes, *Psal.* 147. 18, 19. then it was not given to them as to *Adam* a covenant of works, but as a rule of life.

Now some may ask why it is so frequent in the old Testament, *doe this and live, and if ye keep my Covenant, then ye shall be a peculiar people unto me above all people, Exodus* 19. 5. 6. I answer, it is no more then is said in the new Testament, *he that doth the will of my Father shall come to heaven, and he that keepeth my Commandements hath right to the tree of life, and shall enter into the holy City, the doers of the Law are blessed in the deed, see Mal.* 7. 21. *Rev.* 22. 14. *James* 1. 25. 2. This doth not deny the doing of the law by a surety, for it is not said that no other shall do it for thee, but do this either thy selfe or by a surety and thou shalt live. 3. There is an Evangelicall doing of the Law, when with our desire and endeavour we obey the whole Law. 4. We must understand it to be of those in the covenant of grace, who do all in the strength of Christ, and his perfect obedience to the law is imputed to them as if they had done it, and they obeying the law not as a covenant of works, but as a rule of life, and God accepting it as done by themselves and that perfectly, they that thus do the law shall live; yet this doth not make the morall Law to be a covenant of Works.

Now some it may be will say there is more then two covenants made with mankind, for saith the Lord; *behold the daies come that I will make a new covenant with the house of Israel, and with the house of Judah, Jer.* 31. 31. then if it be a new covenant, it is neither the covenant of Workes with the first *Adam*, nor the covenant of grace with the second *Adam*. I answer, This promise is made to *Israel* and *Judah* at their return out of captivity, but suppose it is meant now since the coming of Christ; yet it amounts but to the same thing, which is a new discovery or a larger manifestation of the covenant of grace made with Christ as mediator before the world began, which was first declared to *Adam* immediately

diatly after his fall, the seed of the woman shal break the Serpents head, *Gen. 3. 15.* after that in proësse of time, *Cain* and *Abel* brought their offerings to the Lord, and *Abels* Lambe did then tipifie the true Lambe of God that taketh away the sins of the world, for he was slain from the beginning of the world, *Rev. 13. 8. John 1. 29.* and God accepted *Abels* offering, *Gen. 4. 3, 4.* and God commanded *Noah* to take of clean beasts and foules into the Ark by seavens, which was to sacrifice to the Lord, and the Lord smelied a savour of rest and said in his heart, *I will not again curse the ground for mans sake*, *Gen. 7. 2, 3. 8. 20, 21.* now all this could not be so accepted but as they had faith in Christ the true sacrifice; see their faith *Heb. 11. 4. 7.* after this when the ceremoniall Law was written through the whole book of *Leviticus*, and from the 24. of *Exodus* to the 32. then they saw God and did eat and drink, they saw the God of *Israel* with comfort, and as it were the body of heaven in his clearnesse, *Exod. 24. 10, 11.* that is, the covenant of grace was manifested more clearly then formerly, after this the Lord makes known unto them that a Virgin shall bear a son, and call his name *Immanuel*, after this unto us a child is born, unto us a son is given, and the government shall be on his shoulders, it is so in respect of certainty, *Isa 17. 14. 9. 6.* for the covenant was made after the world began, after this a further manifestation in *Ezekiels* vision, where the foure estates of Christ are lively set forth, his birth mean, he had the face of a man, 2. His life courageous, he had the face of a Lyon. 3. In his death sacrificed as an ox. 4. In his ascension like an Eagle, *Ezek. 1. 4.* compared with *Rev. 4. 7.* now these are the badges or mottoes of the foure Evangelists, for they did lively set forth the birth, life, death, resurrection, and ascension of Jesus Christ, so that that this is the last and fullest manifestation of the covenant of grace; and if when the ceremoniall law was written they did as it were see the body of heaven in his clearnesse, *Exod. 24. 10.* may not we say with *Stephen* when all the Church Officers are set in their places, now I see the heavens not only cleare, but opened, and Christ at the right hand of God, *Acts 6. 5. 7. 55.* so then preaching of the Gospel the highest and fullest manifestation of Christ in the covenant of grace which was made before the world began, *Titus 1. 2.* and saith *Paul*, the preaching of Jesus Christ was kept secret since the world began, but now is made manifest by the scriptures according to the command of God, to all nations for the obedience of faith, *Rom. 16. 25, 26.*

But some will say when the new covenant is made the old shall vanish away, *Heb. 8. 13.* I answer, it is true, when Christ was sacrificed he put an end to all sacrifices and ceremonies that tipified him, crucified
for

for ~~sin~~, all those types and shadowes are done away, it is called the first covenant, and the manifesting of Christ crucified, by the History of the foure Evangelists is called the new covenant, see *Heb.* 8. 7, 8, 9. but some will say when the new covenant is made; God will write his lawes in their hearts, *Heb.* 8. 10. 10. 16. I answer, it is not said that this shall only be done in the times after the Incarnation of Christ, although grace shall more abound then before his death, for as the Priestly office of Christ did shew it selfe most before his resurrection by sacrifices, so from thence his propheticall office is most seen, and shall be to the end of the world; so that the knowledge of God now shall be as the waters that cover the Sea, *Isa.* 11. 9. and from thence his Kingly authority shall be seen clearly and shall never end, *Luke* 1. 13. when all humane power is cast down, *Dan.* 7. 9. and his own Kingdome rendred up, by which he rules the Heathen with a rod of iron, *1 Cor.* 15. 24. *Psal.* 2. in that day shall all be willing to obey him, or else made to suffer his will eternally; so then although more in number have the Law of God written in their hearts since the coming of Christ, yet the same thing was before, for saith *David*, *I have hid thy Law in my heart; that I may not sin against thee*; the Law of God is in his heart, none of his steps shall slide, *Psal.* 37. 3. 119. 11. 40. 8. then the preaching of the gospell is not a new covenant, but a clear manifestation of the covenant of grace made with Christ before the world began.

Now let us see what *James Pope* hath to say in his unveiling of Antichrist, of these two that are called covenants, *Heb.* 8. 8, 9. namely the ceremoniall law, pointing at Christ to come in all those types and shadowes, and now the glorious preaching of the Gospell declaring Christ to be already come and finished the work of our redemption, with the differences between these covenants, with uses and application of those differences to our selves, and first by the way he saith to maintain something still that pointed at Christ to come when as he is already come, and hath done away those things, *Gal.* 3. 24, 25. must needs be Antichristian, but to men of understanding rather Judaisme; for Papists do not use circumcision nor sacrifices, typifying Christ to come, but then by his proof he seemes to mean that the morall Law was ended at the coming of Christ, being a Schoole-master to them before his coming; to bring them to Christ to be justified by faith; but I have proved that this morall Law of God is an eternall rule for Saints and Angels, *Psal.* 119. 89. 103. 20. and it is still as a School-master to bring men out of liking with their corrupted estate, by reason of the misery that attends them both in this world and in the world to come.

Then he speaks of the ends why God made these covenants which is to take people neer unto himself, *Exod. 9.5, 6. Heb. 8.10. 1 Pet. 2.9.10.* I anſwer, if he means the ceremoniall Law and our preaching the Goſpell; Theſe I have ſhewed to be but manifestations of the covenant of grace, now in that covenant God did intend his own glory in the ſalvation of the elect, but if he ſpeak of that covenant of Works to *Adam*, they were created near unto God in holineſſe and righteouſneſſe before that covenant was made with them, which ſhould rather confirm then reconcile them to God, as the Angels were that never ſinned; but I paſſe on to his differences between theſe two covenants, which are as followeth;

First, In regard of the time when they were made, the firſt of them being made with *Israel* when God led them out of the land of *Egypt*, *Heb. 8. 9. Jer. 11. 4. 31, 32.* now theſe things I have answered already when I ſhewed the covenant of grace was made with Chriſt before the world was, and the covenant of works to *Adam* as ſoon as created, but if theſe covenants were not made before *Israel* went out of *Egypt*, how comes it to paſſe that all before Chriſt came in *Adam* dyed as well as we, and what is become of all thoſe holy men before his Incarnation, if the covenant of grace was not then made? again, would Chriſt firſt pay the purchase before he make the covenant, and if *Adam* condemn'd all mankind by his fall, what held off the wrath of God all that time before the covenant of grace as he would have it was made, we know the Angels that ſinned were immediatly caſt down, then notwithstanding his cavilling, the firſt covenant was not made at their departure out of *Egypt*, and if he ſpeak of the ceremoniall law, it is as old as *Abell* and *Caine*,

But he ſaith ſome will object that this covenant of works is the ſame that God made with *Adam*, but he ſaith our ſtate is different from this, but I ſay no, for while *Adam* ſtood we ſtood, & when he fell we fell with him; then he ſaith this covenant was to take ſome of the loſt ſeed of *Adam* near to himſelf, and the reſt were ſtrangers to the covenant of grace, *Eph. 1. 12.* I anſwer, it is true of the covenant of grace, and this manifestation of it was a means to bring them into that covenant.

But he ſaith ſome will ſay, was it not made with *Abraham*, *Gen. 17.* he anſwers, he had the promiſes of both covenants, and the types of both, *Gal. 4.* and virtually he had both; but I ſay if he mean the moral Law as a rule then it was not a covenant, or if he mean the covenant of works wherein he was born, all the promiſes are loſt by *Adams* fall, and only curſes and threatnings remain in it, ſo then he that hath

a right to the covenant of grace must be freed from the covenant of works or else he cannot have it ; no man can be under both the covenants at once, which are as contrary as life and death, grace and sin, the way to heaven and hell all at once ; but then he saith the types and promises go before the thing tipified and promised, I grant it, for God promised eternall life before the world began, and the Lambe of God was tipified by *Abels* Lambe; then he saith the second covenant was actually made at the death of the testator, *Heb. 9. 16, 17.* but I have sufficiently proved that this was made with Christ before the world began ; but if any ask what benefit those had that were before this covenant was made, he saith they had the efficacy of his death by faith, beholding Christ in the promises before any was made, but if his faith hath no better foundation, it will not stand in the fiery tryall, for what ground is there for faith before the covenant was made, it is presumption to believe without a promise.

His second difference, the first covenant was made with *Israel* after the flesh, the second in relation to Christ, *Gal. 3. 29.* it seems by him that neither was made with Christ immediatly, for both were made to men, although one hath relation to Christ, yet the foundation is men, and then to Christ, as the Papists themselves will be the agents to take Christ as an instrument to save them, but the ceremoniall law and our preaching the Gospell serve both to shew forth the covenant made with Christ eternally, they had divine ordinances, *Heb. 9. 1.* then not fleshly.

His third difference is in regard of the conditions of the covenants, the first saith, *doe this and live,* but this I have answered already that a surety is not here denyed, and there is an Evangelicalll doing the whole Law in their desire and endeavour as a rule to them in the covenant of grace already, but saith he, the new covenant requires nothing by way of condition of the creatures part, and yet he saith the Lord will put his lawes in their mind, and write them in their hearts, what are these but conditions, for then the covenant followes, *I will be their God, and they shall be my people, Jer. 31. 33.*

His fourth difference, the promises of the first covenant are only of temporall things, *Deut. 28. 1. 10. 15. Jer. 11. 5.* but the promises of the new covenant are all spirituall, *Jer. 31. 32. Heb. 8. 9, 10, 11.* but saith the Lord, *I have establisht my covenant with them, to give them the land of Canaan, and I will take you to me for a people, and I will be to you a God, Exod. 6. 4. 7.* is here nothing but temporall things, and saith *Paul*, god-kinesse hath the promise of the life that now is, and of that which is to come, *1 Tim. 4. 8.* and if he mean the ceremoniall law it shewed them Christ,

Then he speaks of the ends why God made these covenants which is to take people neer unto himself, *Exod. 9. 5, 6. Heb. 8. 10. 1 Pet. 2. 9, 10.* I ans. First, if he means the ceremoniall Law and our preaching the Gospel; These I have shewed to be but manifestations of the covenant of grace, now in that covenant God did intend his own glory in the salvation of the elect, but if he speak of that covenant of Works to *Adam*, they were created near unto God in holinesse and righteousness before that covenant was made with them, which should rather confirm then reconcile them to God, as the Angels were that never sinned; but I passe on to his differences between these two covenants, which are as followeth;

First, In regard of the time when they were made, the first of them being made with *Israel* when God led them out of the land of *Egypt*, *Heb. 8. 9. Jer. 11. 4. 31, 32.* now these things I have answered already when I shewed the covenant of grace was made with Christ before the world was, and the covenant of works to *Adam* as soon as created, but if these covenants were not made before *Israel* went out of *Egypt*, how comes it to passe that all before Christ came in *Adam* dyed as well as we, and what is become of all those holy men before his Incarnation, if the covenant of grace was not then made? again, would Christ first pay the purchase before he make the covenant, and if *Adam* condemn'd all mankind by his fall, what held off the wrath of God all that time before the covenant of grace as he would have it was made, we know the Angels that sinned were immediatly cast down, then notwithstanding his cavilling, the first covenant was not made at their departure out of *Egypt*, and if he speak of the ceremoniall law, it is as old as *Abell* and *Caine*,

But he saith some will object that this covenant of works is the same that God made with *Adam*, but he saith our state is different from this, but I say no, for while *Adam* stood we stood, & when he fell we fell with him; then he saith this covenant was to take some of the lost seed of *Adam* near to himself, and the rest were strangers to the covenant of promise, *Ephe. 1. 12.* I answer, it is true of the covenant of grace, and this manifestation of it was a means to bring them into that covenant.

But he saith some will say, was it not made with *Abraham*, *Gen. 17.* he answers, he had the promises of both covenants, and the types of both, *Gal. 4.* and virtually he had both; but I say if he mean the morall Law as a rule then it was not a covenant, or if he mean the covenant of works wherein he was born, all the promises are lost by *Adams* fall, and only curses and threatnings remain in it, so then he that hath

a right to the covenant of grace must be freed from the covenant of works or else he cannot have it; no man can be under both the covenants at once, which are as contrary as life and death, grace and sin, the way to heaven and hell all at once; but then he saith the types and promises go before the thing typified and promised, I grant it, for God promised eternall life before the world began, and the Lambe of God was typified by *Abels* Lambe; then he saith the second covenant was actually made at the death of the testator, *Heb. 9. 16, 17.* but I have sufficiently proved that this was made with Christ before the world began; but if any ask what benefit those had that were before this covenant was made, he saith they had the efficacy of his death by faith, beholding Christ in the promises before any was made, but if his faith hath no better foundation, it will not stand in the fiery tryall, for what ground is there for faith before the covenant was made, it is presumption to believe without a promise.

His second difference, the first covenant was made with *Israel* after the flesh, the second in relation to Christ, *Gal. 3. 29.* it seems by him that neither was made with Christ immediatly, for both were made to men, although one hath relation to Christ, yet the foundation is men, and then to Christ, as the Papists themselves will be the agents to take Christ as an instrument to save them, but the ceremoniall law and our preaching the Gospel serve both to shew forth the covenant made with Christ eternally, they had divine ordinances, *Heb. 9. 1.* then not fleshly.

His third difference is in regard of the conditions of the covenants, the first saith, *doe this and live*, but this I have answered already that a surety is not here denied, and there is an Evangelicalll doing the whole Law in their desire and endeavour as a rule to them in the covenant of grace already, but saith he, the new covenant requires nothing by way of condition of the creatures part, and yet he saith the Lord will put his lawes in their mind, and write them in their hearts, what are these but conditions, for then the covenant followes, *I will be their God, and they shall be my people, Jer. 31. 33.*

His fourth difference, the promises of the first covenant are only of temporall things, *Deut. 28. 1. 10. 15. Jer. 11. 5.* but the promises of the new covenant are all spirituall, *Jer. 31. 32. Heb. 8. 9, 10, 11.* but saith the Lord, *I have establisshed my covenant with them, to give them the land of Canaan, and I will take you to me for a people, and I will be to you a God, Exod. 6. 4. 7.* is here nothing but temporall things, and saith *Paul*, *godliness hath the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.* and if he mean the ceremoniall law it shewed them Christ,

if he speak of the morall law it was not given them as a covenant, but as a rule of obedience.

His fifth difference is between the mediators of these covenants, the mediator of the first he conceives to be *Moses* from these scriptures, *Heb. 3. 25. Gal. 3. 19. Exod. 32. 11. 14. Psal. 106. 23.* but the mediator of the new covenant between God and man is Christ Jesus, *Heb. 8. 6.* I answer, if he speak of the morall law it was not given to them nor us as a covenant, but as a rule of life, and so they did reverence it at the hand of *Moses*, representing Christ the only mediator, for when Christ came, he took the Law in his first Sermon and gave it with his own hand, saying; *you have heard thus, but I say thus*; yet not as a covenant but as a rule of life, and if he mean the ceremoniall Law, *Moses* did not at all mediate for it, we have but one mediator the man Christ Jesus, *1 Tim. 2. 5.* and *Moses* did no more but pray for the people as *Hezekiah* did for *Jerusalem*, and as many other men may do.

His sixth difference is between the bloods of the covenants, the first but the blood of Calves and Goates, *Heb. 9. 19, 20.* and yet called the blood of the covenant, *Exod. 24. 8.* but the blood of the new covenant is the blood of Jesus Christ, *1 Cor. 11. 25.* I answer, if he mean the morall law that requires no blood at all, neither to *Adam* when it was a covenant, for he had no sin; neither at *Sinai*, for then it was but as a rule to those already in covenant, and for the ceremoniall law, the blood of calves and goates was no more the blood of that covenant, then wine is the blood of our Sacrament, for it did but signifie the blood of Christ, and when *Moses* bids the people behold the blood of the covenant, *Exod. 24. 8.* he doth not mean the blood of calves and goates, but the blood of Christ which is called the blood of the covenant, see *Heb. 10. 29. 13. 20.*

His seventh difference is in writing the law of the covenants, the first was written in tables of stone, *Ex. 32. 15, 16.* but the law of the new covenant in the heart, *Heb. 8. 10. 1 Cor. 11. 25.* I answer, as before the law that was written in tables of stone was the morall law, and was not given as a covenant but as a rule of life to *Israel*, and both the morall law and the Gospell are written with paper and ink in the bible, and he that hath the law of God in his heart none of his steps shall slide, *Psal. 37. 31.* when men by nature do the things of the law, they shew some remainders of it in their hearts as a covenant of works, *Rom. 2. 15.* but when it is written in the heart not as a covenant but as a rule of life, this is sanctification.

His eighth difference is in regard of the obscurity of the one, and the plain

plainnesse of the other: I answer, it is true, the morall law was given with blacknesse and darknesse, *Heb. 12. 18. Exod. 20. 21.* when as the ceremonial law in comparison of it, was as it were the body of heaven in his clearnesse, *Exod. 24. 10.* and now by preaching the Gospell we doe not only see a clearnesse of the heavens but heaven opened, and Christ at the right hand of God, *Acts 7. 56.* they had but dark types and shadowes of Christ, and now he hath manifested himself unto us, *John 14. 22.* in this we do not differ, only he holds them to be two covenants, when as it is but a more dark and a more clear manifestation of the same covenant of grace.

His ninth difference is about the worship that did appertain to these covenants, that which did belong to the first covenant did consist of types and shadowes of good things to come, *Heb. 10. 1.* but the worship of the new covenant declares them to be already come, to this let my last answer suffice.

His tenth difference is that the first covenant is done away, that the second might be established, *2 Cor. 3. 11. Heb. 8. 13. 10. 9.* this I grant, if he mean the dark ceremonial law in types and shadowes of Christ, this is done away that the clear manifestation of Christ might remaine by preaching the Gospell, but if he mean that the morall law that was given with blacknesse and darknesse as he saith, *Heb. 12. 18.* this I deny, for it is a rule of Saints and Angels eternally, *Psal. 109. 80. 103. 20.* so much in answer to his differences now let us see what uses he makes of these differences.

In the use of his first difference he saith if the first covenant was made when *Israel* returned out of *Egypt*, then all actuall sin is not against the first covenant as some think, for then it should be made with all nations, which he denyes from that text *Psal. 147. 19, 20.* and to be made before it was, and to be still in being, whereas he saith it is done away. I answer, the first covenant being that of works, was made with the whole race of mankind in *Adam*, and while he stood all stood, but when he fell all the world became guilty before God, *Rom. 3. 19.* for in *Adam* all dye, *ver. 15. 22.* sin and death passed upon all by his sin, *Rom. 5. 12.* then the first covenant was made before *Israels* going out of *Egypt*, and all mankind are born under it, and all actuall sin is against it only, when it was given as a rule of life in the hand of a mediator, it did more nearly concern them and not to other nations till they have it all in writing, as *Israel* had, which may answer that text, *Psal. 147. 19. 20.* but then he denyes that all sin is done away by Christ, and yet by and by he saith all those sacrifices were not sufficient to do it, they must look beyond all those

those things to Christ, and yet in his sixt difference he said the blood of calves and goates was the blood of the covenant; then he saith some hold that unbelief is the only sin against the new covenant, and he hath nothing to the contrary; therefore I passe on to the use of his second difference, where he saith if the first covenant was made with *Israel* after the flesh, and the second with *Israel* after the spirit, then to asarme that Infants are holy by their parents, believing is to hold forth still a covenant in the flesh which he understands is to deny Christ to be come in the flesh. I answer, he that denyes the doctrine of Christs Apostles, denyes Christ, but he denyes the doctrine of *Paul*, who saith if but one of the parents be a beleever, the children are holy, 1 *Cor.* 7. 14. then in all wise mens judgment *Jamas Pope* denyes Christ to be come in the flesh; to this he saith we are to mind the scope of the place, which was to answer a doubt, to wit; whether a beleieving husband might dwell with an unbelieving wife, his answer is they may, for else the children were unclean as under the first covenant, but see how this man contradicts himself, now he saith the Heathens were under the first covenant, which he denied before from that text *Psal.* 147. 19, 20. then he seems to grant it a thing out of question, that if believers children dwell with their parents, then they are holy; but if the Anabaptists grant this, why will they not baptize those that dwell with their believing parents, but the truth is this, when the husband was converted to the Christian faith and not the wife, or the wife and not the husband, and so baptized, it seems this was their great question, shall my children be baptized? the answer is secretly implied they may; for though thy husband or thy wife be an Infidell, yet being made one flesh by marriage with a Christian, they are sanctified to a holy use, & so the children being holy by this means, they are and ought to be baptized; now this is not a reall holinesse, but only set a part as the Elements from a common to a holy use, to enjoy the ordinances of the visible Church, and *Ismaels* posterity being out of the Church were the seed of the flesh, *Gal.* 4. 29. and those in the visible Church may be thus called holy, that is taken from a common to a holy use, as members of the visible Church, although they have not reall holinesse, and by vertue of this holinesse their children have a right to the visible ordinances in the publike worship of the Christian Church, then he runs into a large degression, but I do not list to follow him, then he saith to hold a nation as *England*, *Scotland*, *Germany*, &c. to be the Church of God in covenant, denyes Christ to be come in the flesh, and so is Antichristian, but I say again, to deny Christ to be come in the flesh is *Judaisme*, but not Antichristianisme; again, if Christ sent out his Apo-
stles

stles to teach and baptize or disciple whole nations, then he that op^o
 poseth this is Antichrist, for he opposeth all that is called God, 2 *Thes.*
 2. 4. but here this man opposeth Christ in his work, to disciple and
 bring in nations to the Christian Church; *Ergo*, he is Antichrist: the ma-
 jor proposition none will deny, and the minor is proved in denying a-
 ny nation as *England and Scotland*, who have received the Christian faith,
 to be the Church of God, but he saith the Jewes being under the old
 covenant were but one Church, and when the Christian Church was set
 up, there were many Churches even in *Judea*, 1 *Thes.* 2. 14. I answer,
 the severall Congregations in *Israel* before Christ be called Congrega-
 tions, but being put together it is called a Congregation, for both these
Psal. 74. 2. 4. and so in the new testament Churches make a Church,
Rev. 2. 1. 7. then if he oppose, a nationall Church is rather Antichri-
 stian then they which plead for it against factions.

The use of this 3. difference, if the conditions of the first covenant was
do this and live, then this shewes us the reason why God dealt so sharp-
 ly with them in outward things when they sinned against him, because
 it was according to the conditions of his covenant with them. I answer,
 those that are still under *Adams* covenant are still liable to all kind of
 punishments, whether Jewes or Christians, yet it will not follow that
 all who are punished in outward things are still under that covenant of
 works, although they may and are still under the Law given at Mount
Sinai, yet not as a covenant but as a rule of life, and for sin against it
 may be punished in outward things in love, to reclaime them from their
 sinne.

Then he saith the people of the new covenant live to doe, and not
 doe to live, they do not act to be kept in Gods favour, that so they
 may acknowledge to the praise of God, that all is of grace electi-
 on, *Rom.* 11. 5, 6. and Christ dyed, *Heb.* 2. 9. and justified, *Titus* 3. 7. to
 believe, *Acts* 18. 27. and hope, 2 *Thes.* 2. 16. and saved, *Ephe.* 2. 8. 9. all
 of grace to the praise of the glory of his grace, *Ephe.* 1. 6. all these I
 grant are of grace, but to say we may not act to be kept in Gods favor
 is not at all against the grace of God saith *Elihu*, if I should give flatter-
 ring titles to men my maker would soon take me away, *Job* 33. 21, and saith
David, if I regard iniquity in my heart, God will not heare my prayer, *Psal.*
 66. 18. therefore one of them durst not flatter, nor the other hide ini-
 quity in his heart, lest he should lose the favour of God: the spouse in
 the *Canticles* having smarted for her negligence to Christ, when she
 found him held him fast, *Can.* 3. 4. then did she not act to be kept in his
 favour, and *David* prayed for it, saying; O visit me with that favour thou
 D bearest

bearst unto thy people, Psal. 106. 4: then he saith, to hold forth works as the conditions of the first covenant denies Christ to be come in the flesh: all this I grant; and he that obeyes the Law as a covenant of works is to deny Christ, but to obey the morall Law as a rule of righteousness doth very wel consist with the covenant of grace, & as many as obey this rule, *peace be on them and mercy*, Gal. 6. 16. let us walk by the same rule, *Phil.* 3. 16. the tables of the covenant were in the Ark, which signified Christ.

The use of his 4. difference, if the promises of the new covenant are only spirituall, then this may silence all those that walk not with them in the publike way, but I deny the promises of the new covenant to be only spirituall, for godlinesse hath the promise of the life that now is, and of that which is to come, 1 *Tim.* 4. 8. and they are to blame that will not walk with them that do obey the rule: but those are not Anabaptists who despise the rule and will not admit any poore into their Congregations, and receive mony for admittance to my knowledge, but they have a salve for this sore, they will tell you that the mony which maintains their Minister is spirituall, then he is troubled that they are called Sectaries, and that any should run or write to Magistrates to have them put to death for denying their authority, writing stories of them in *Germany*, as if all were such here, then he falls of praising of Anabaptists in *England*, who are in the field with their lives in their hands, to maintain a lawfull Magistracy, exceedingly blaming those that discover their wicked lives, then he returns to his own faction, calling them the people of the new covenant, and tels them what they must suffer, then he seems to envy our Churches happinesse and outward blessings attending it, saying, their Ministers are Gentlemen, and must have tythes of all mens charge and labour, all which brings them under the first covenant to deny Christ to be come in the flesh, which is Antichristian, you see his Logick, and I think you will judge it not worth answering, then he comforts them in the new covenant against falling away, saying, if God have writ his Law in their heart, who shall raize it out? if God have pardoned their sins, who shall lay them to their charge? if God will not remember them who shall call them to mind? but what of this, *Israel* had this promise made to them at the return out of captivity as well as to us, *Ier.* 31. 34. 32. 40. yet if he had meant that first covenant to be made to *Adam* and this to Christ, it had been the truth, for *Adam* brake his, but Christ who is both God and Man cannot sin; therefore those in his covenant although before his coming in the flesh, they could not fall away, yea the same person *Adam*, although he fell from the covenant of works, yet when he beleaved in the promised seed
which

which was Christ, he could not fall away: then to be kept from falling is not peculiar to us, but as a priviledge of all beleivers ever since the promised *Messias* to *Adam*, for then by his faith he was admitted into the covenant of grace.

The use of his fift difference, if the covenant, of which Christ and not *Moses* is the mediator, be the better covenant, then to have any other mediator besides is to deny Christ to be come in the flesh, and so is Antichristian. I answer, this is but course logick to grant that *Moses* is a mediator, and to say he that hath any other then Christ denies his coming in the flesh and is Antichristian, happy is he that condemneth not himself in that thing which he alloweth, *Rom. 14. 22.* but I say it was not a covenant but a rule for those in covenant which *Moses* received for the people, and in that also he did but tipify Christ, who as soon as he entred into the mediatorship, at least to manifest it, he in his first Sermon gave them the law in his own name, saying; *you have heard thus, but I say thus, Mat. 5.* but then he believes so long as Christ appears risen Christ for us, and continueth his mediatorship, these in covenant with God shall so continue, but he seems again to deny this benefit to those before his resurrection.

The use of his sixt difference, if the blood of Christ and not the blood of beasts is the blood of the new testament; then here is the priviledge of Saints, the blood of the first Testament did only purify the flesh, *Heb. 9. 13.* but the blood of Christ purgeth the conscience from dead works to serve the living God, *Heb. 9. 14.* I answer, from this very text where Christ took the cup and said, *this is my blood, Mat. 26. 28.* meaning the wine in the cup, but that wine cannot purge the conscience no more then the blood of beasts, which signified the blood of Christ to come, to their faith, as the wine in the Sacrament signifies the blood of Christ already shed for many, then he speaks highly of their priviledge, so that now for the people of God to mourn for sin, as under sin is sinfull; but here we may see this man who would be thought to be for Christ, doth flatly oppose and contradict Jesus Christ, who would have us mourn for sin, with this motive, they are blessed that mourn, for they shall be comforted, *Mat. 5. 4.* but saith this man, to mourn for sin as under sin is sinfull, only he hath left here a starting hole as under sin; here I grant that they are not under the reigning power of sin, but yet many a dear child of God hath a law in his members that leads him captive to the law of sin, *Rom. 7. 23.* and so they are under sin as under a Tyrant, but he saith this undervalues the blood of Christ as if it did need to be offered up yearly. I answer, although we are wholly justified, yet we are

not wholly sanctified, although our sins be pardoned, yet they are not fully taken away in this world; then he saith to lye under the guilt of sin hinders duty, I grant it, but the guilt is taken away, though not the being off sin, and as grace growes sin dyes, and he that is mortally dead is freed from sin, *Rom. 6. 7. 1 Pet. 4. 1.*

The use of his seventh difference, if the law of the first covenant was written in tables of stone, and law of the new covenant in the fleshy table of the heart, then we are to reckon a Nation not to be in covenant with God, and nations assuming to themselves title and practice of Churches is Antichristian, but this I have answered to his use of the second difference.

But then he saith some will say that the invisible Church doth consist of Saints, but the visible Church now hath some as bad as among the *Jewes*, he answers, then they will leaven them if they be not cast out, *1 Cor. 5. 1. 6, 7. 1. Revel. 2. 20.* when they are known, this I grant, and I hope there will be a course taken with such ere long if that will please him, but I doubt it will not, for he saith those Nations that call themselves Gods Churches are the waters that carry the whore, *Rev. 17. 15.* but this seems to be strange doctrine, when Christ sent his Apostles to disciple and baptize all Nations, if but one of those Nations should come in, upon their teaching, then it would be the waters that carry the whore, thus while he cries whore, himselfe is defil'd with *Babilons* whoredomes, and joynes with them in opposing Christ.

The use of his 8. difference, if the new covenant be so plain, and full of light, then let the people of it labor to walk as children of the light, and shew forth the praises of him that hath called us out of darknesse into his marvellous light, *1 Pet. 2. 9.* I answer, as before it was the morall law that was given with terror and thick darknesse, *Exod. 20. 18. 21.* but not as a covenant but as a rule of life to those in covenant, and when the ceremoniall Law was written they saw in comparison of the times before, as it were the body of heaven in its clearnesse, *Exod. 24. 4. 10, 11.* although those types and shadowes were dark^r, compared with our clear manifestation; then he saith the note that the Scripture gives to know if they be in the light is this, if they love the brethren, meaning Anabaptists, *1 John 1. 7.* and those that desire to have them imprisoned, banished, or hanged, is from the dark spirit of Antichrist, who say, let us fill all presses and make all pulpits ring, and possesse the Parliament, City and Kingdome against the sects, &c. and when Presbyterian Ministers cry continually to God, and the Magistrate, for fire from heaven we may safely conclude that this is from the dark spirit of Antichrist,
for

for God under the old Testament appointed, that for many offences men should be put to death, as *Numb. 15. 26.* but now to cut off by excommunication except for heresie, and that under two or three witnesses, but I say again that those under the old Testament were in the same covenant of grace as we, though not under the same discovery of it, and the new Testament is but the old fulfilled, and the old Testament is but the new in the promise, and they and we have all one heart & one way to fear the Lord for ever, *Jer. 32. 39.* but then he saith that the *Presbyterians* will say they have more then two or three witnesses to prove their heresie, but he saith that cannot be, unlesse they be infallible, for their own interest blinds their eyes, and the whole businesse is in their own hands that are parties, witnesses, and judges, then it is not likely they should acknowledge that to be truth which their supposed adversaries hold, but will condemne it for Heresy. I ans. if their interest be so, as that their salvation or damnation lyes upon it, then it behoves them to give right judgment, which if it did not so concern them, it were more to be feared that they would not judge rightly of truth and Heresie, but then he falls into a boasting what the *Sectaries* have done, and railing against our Ministers for their following the Parliament with dedicatory Epistles, Sermons, and Petitions for power to suppress them, which is not worth the answering.

The use of his ninth difference, if the worship of the first covenant held out Christ to come, and the new covenant declares Christ to be already come, then it teaches us that to hold out any part of that worship now is to deny Christ to be come in the flesh, and so is Antichristian; now here he should tell us what be those types and shadowes of Christ to come that still we observe, and it seems they are these from his words following, their worship was tyed to one nation and to one place, *Psal. 147. 19, 20. Dent. 16. 5, 6.* but how dare this man affirme that we hold that God ought to be worshipped no where but in *England*, nor but in one place in *England*, when as we hold that God is worshipped as well in other Nations as in this, and in many hundred places in this Kingdome, as in *London*; then he saith their worship was carnall, from that text *Heb. 9. 1.* where it is said that they were ordinances of divine service, for they were all instituted by God himself, and all was done as the Lord commanded *Moses, Exod. 40.* yet if he speak of those ordinances as they were used by those that had not faith, I grant they were carnall to them, and so are our

Sacraments to those that have no faith in the thing signified by them, and to say ours are to be performed spiritually, so was theirs to them that saw the blood of Christ, which is the blood of the everlasting covenant, *Heb. 10. 29. 13. 20.* the thing signified by the blood of beasts, *Exod. 24. 8.*

But then he saith, the people of God question how a whole nation may be compeld to publike worship now, which was done in *Israel*, because they were Gods people in covenant. I answer, this need not to be the question of Gods people who are in covenant, for by his own confession their case is the same as it was with *Israel*, then if Anabaptists be such, this need not to offend them, but prophane persons, they indeed may question what right they have, and fear to come too without a wedding garment, but he saith this will not make them hypocrites, but I say it is not the command of God nor man that makes them hypocrites, but it is from their own wicked hearts, that will not obey those commands, but he is afraid to come to our assemblies lest he should deny Christ to be come in the flesh, which they do that obey the Magistrates command in coming to the publike worship of Christ, now *Shiloe* is come the Magistrates have no relation to the Church, their power is only in things appertaining to this life, and in those things saith he we are to obey for conscience sake, when as it is required of Kings and all in authority, *that those under them may lead not only a quiet and peaceable, but a godly life*, 1 Tim. 2. 2. but this hath been sufficiently answered by many.

But he saith that if we object that then every man may do what is right in his own eyes, his answer is only this, if Magistrates be commanded to rule the nations, and Christ to order the affaires of his Kingdome, then the objection is resolved, but this he cannot prove, that Christ is confin'd only to rule his Church, *for when God raised him from the dead he set him at his own right hand far above all principalities and powers, might and dominion, and every name that is named both in this world and in the world to come, and put all things under his feet, and gave him to be the head over all things to his Church*, Ephe. 1. 20. 21, 22. neither are Magistrates confined so to rule the State, as to have no relation to the Church, but to be as a guard to it, and to punish the disturbers of it, *Rom. 13.*

The use of his last difference, if the Lord have taken away the first that he might establish the second, *Heb. 10. 9.* then this should teach us to take heed that we do not go about to establish againe that which
God

God hath taken away, as all those do which go about to bring into the worship of God the rights of the first covenant, this is indeed to give the spirit of God the lye, for in effect, they say the first covenant is best, when as the spirit of God saith the second is best, being established upon better promises. I answer, Christ and all his benefits were then promised, and is any thing better then Christ and his benefits, *Gal. 3. 8. 16.* so then the things promised were not better, but the manifestation or discovery now is better; the promises of grace were seal'd to them by the blood of beasts, the type of Christs blood, and to us the promises of grace are seal'd by his own blood, but Christ and his benefits were the same both to them and us.

Then he is perswaded that each godly heart longs for the utter ruine of Antichrist, which will be compleated so soon as this is generally seen, that the upholding of the first covenant is the upholding of Antichrist, for the Apostle admires that in as much as Christ was crucified, and so clearly held forth among them, which did put an end to all the rights of that covenant, that they should be so bewitched as to bring them in again; but here I would know of him who it is that seeks to bring in circumcision or any of their ceremonies which he seems to charge upon us without proof, because the *Galatians* were bewitched with those beggerly elements which we have not the least shadow of: then he saith circumcision was the signe of that covenant that did so deceive them, for if ye be circumcised Christ shall profit you nothing, ye are debtors to the whole law, *Gal. 5. 2, 3.* I answer with *M. Perkins* on these words, that circumcision must be considered according to the circumstance of time three waies; before Christ it was a Sacrament and seale of the righteousness of Christ apprehended by faith, *Rom 4. 1.* after the death of Christ it was a dead ceremony, yet some used it as a thing indifferent till the destruction of the Temple, but afterwards it was a deadly ceremony, and ceased to be a thing indifferent, so then, although it would be to us a renouncing of Christ, yet to the *Jewes* it was a Sacrament or seale of the righteousness of Christ to their faith as our Sacraments do to us; thus the *Jewes* that believed were under the covenant of grace as well as we, although not under the same manifestation of it, they had the glad tydings of Christ in the promise, and we in the performance, their promises are ceased in our performances, and their types and shadowes ceased when Christ the substance came, their ceremonies were gospel to them to shew them Christ, but these ceremonies are now worn out and are but beggerly Elements to us, they saw as it were the body of heaven, in its clearnesse, by those spectacles,

cles, but we cannot see at all with them; thus their Gospel is ceased to us, but our preaching and declaring Christ to be already come, is that everlasting Gospel preached by men and Angels in the midst of heaven for ever, saying, *fear God and give glory to him, and worship him that made the Heaven and Earth, and Sea, and Fountain of waters*, Rev. 14. 15, 16. and we shall then sing the song of *Moses* as well as the song of the Lambe, Rev. 15. 3. that is, we shall be as cheerfull in our duty to the morall law being a rule of righteousness, as to extoll and praise the Lord for his mercies, so then although the ceremoniall law be ceased, yet the morall law abideth eternally, *Psal.* 103. 20. 119. 89. not as a covenant of grace, nor as a covenant of works, but as a rule of righteousness, for *Moses* wrote all the words of the Lord touching the ceremoniall law, *Ex.* 24. 3, 4. and after that the Lord called *Moses* up into the Mount, and there he gave him the tables of stone, and a law and Commandements which himself had written, *ver.* 12. to this end, to be a rule of righteousness, that thou maist teach them their duty after they had seen the God of *Israel* reconciled to them, *ve.* 10, 11. now the righteous being in the covenant of grace, shall enjoy the good things of it, and that eternally, when as the wicked being still under the covenant of works, shall suffer the misery and lye under the penalty of it eternally.

But some will say the yoake of Christ is easie, and his burden is light, *Mat.* 23. 11. when as the law was a yoake which neither our fathers nor we are able to beare, *Acts* 15. 10. therefore they were not in the covenant of grace, nor under the yoake of Christ. I answer, it was the same covenant of grace with ours, although not the same way administred unto them, circumcision was a seale of the righteousness of faith to them, *Rom.* 4. 11. yet a very heavy burden to flesh and blood, *Exod.* 4. 25. and baptism an easie service is come in the place of it, and so their Pasleover was very chargeable to sacrifice so many of their cattel; this we are eased of, and now the Lords Table requires but little of our estate, so also they had long and tiresome Journies to come to the Pasleover at *Jerusalem*, *Psal.* 84. 6, 7. when as now God accepts of our Pasleover or Sacrament neare our own homes; so then Jewes and Christians have the same covenant, only their burden of administration is taken off and made easie, for which we are exceedingly bound to praise the Lord and that for ever.

FINIS.

Errata.

Page 16, line. 20. after read before, p. 31. r. is the highest, p. 20. l. 8. reverence, r. receive, l. 15. r. leave out many, p. 21. l. 37. all, read also, the, r. their, risen, r. arisen.

